

away with the papal jurisdiction, and even in Scandinavia and England, where the episcopal organisation was retained, its powers, its position, in the State were greatly modified. In doctrine, too, the change wrought by the Reformation amounted to nothing less than a revolution. The Augsburg Confession, the Institutes of Calvin, the Helvetic Confession, the Thirty-nine Articles, for instance, differ *in toto* from the Canons of the Council of Trent in such crucial points as the Sacraments, the supreme place of the Bible as the authoritative source of doctrine. So also in regard to usages. The worship of saints and relics, the confessional, monastic vows, &c., were swept away root and branch. And these changes were not achieved merely by preaching and conference on the part of the reformers, though preaching and conference played a great part in the making of them. The sword had its share in the drama as well as the word. Luther might deprecate the use of force, though even Luther in his earlier years, as we shall see, was less cautious in his language in this respect than he became later, and used very fiery speech in his trumpet call to the attack on tradition and abuse. He was, in truth, in spite of himself a prophet of revolution as well as reform. And violent enough was the work which he and his followers—lay and cleric—in Germany and other lands, set themselves to accomplish. Not only did it lead to great popular outbreaks—the result of religious zeal, which stripped the churches of their sacred furniture and burned and sacked the monasteries, as in Scotland and the Netherlands, or of semi-religious, semi-social aspirations which culminated in the Peasant War in Germany, —it eventuated, sooner or later, everywhere, in civil war—in Scandinavia, in Germany itself, in Switzerland, France, the Netherlands, England, and Scotland—during which Protestant fought against Catholic with other weapons than those of faith and suffering. Faith and suffering did their share for the cause, especially in the initial stage of its progress. But the time came everywhere, sooner or later, for the grimmer conflict of the battlefield, where the shock of armed hosts, arrayed for or against the Church, decided whether Protestantism or Roman Catholicism was to be the national creed. Political, social, economic issues might mingle with